

II

II

not just a good mind

To use intelligence to produce ^{not a mind good for itself} ~~a permanently~~
~~good mind~~ can be the only genuine justification
for all teaching. The mind which sees not only
the outer world but itself as thinker is the
only mind that thinks and, at the same time,
reveals ^{to itself} something ^{that clarifies} ~~of clarity~~ to itself. If the
motive of instruction is not to influence the
intelligence ~~for growth~~ to add something of clarity to
itself, but to burden it with facts, it only
turns out gamblers of business, speculators and
traders of knowledge with whom life as intel-
ligence, as experience in growth, does not count.

Page 25.

Script.

When the thinker does not see himself, he is
not awake to experiences which do not assault him
personally. ^{He is awake} They ^{to those who} only arouse his nature sensa-
tionally for its entertainment, its ^{panninging} indulgence;
^{but} they do not stimulate to the realism of an
event, to its realistic reception. He is here
and the event is always there, but he is never
with himself which makes the event only a
stirring of the emotions or an inconsequential
happening ~~to him~~. (unless ^{it} ~~the event~~ forces itself
upon his egotism and persuades him to act.)

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No event is outside of oneself, of one's
perception. And it is a ^{according to the} ~~matter of how~~ sensitivity
~~of~~ perception ~~is~~ that the significance of events.
becomes known. By perception alone does one see
an event. By ^{sensitivity of} perception alone ^{is it clothed with,} ~~does it take~~ intel-
ligent meaning

P. 28
Script

It is ~~oneself~~ ^{a person} who is the material of the event rather than the supposed event outside of ~~oneself~~. By ^{a person} seeing ~~himself~~ in the event, ~~he~~ ^{a person} is of the event and not a superficial bystander. Which gives ~~him~~ the ability to recognize the event with the greatest knowledge. An event is never a fantasy to ~~him~~ whether it befalls ~~him~~ directly or indirectly; it is always a real and ~~substantial~~ experience. His attention is not with an event because circumstances make ~~him~~ an involuntary ~~part of it~~; ~~he is not~~ ^{participant; nor is he} carried away by it even when he is one of the protagonists. For whether or not he is a protagonist ^{or a witness} ~~or witness~~ of an event, it is always a real and ~~immediate~~ experience to him.
~~it comes to him with a direct impact.~~

P. 29

An event ^{can never} ~~doesn't~~ happen in isolation though it may be sensed isolatedly. But when ^{this occurs} ~~it is~~ sensed isolatedly, it is only out of dull interest and ignorance. All events are like the earth; they are global, ~~An event is a global~~, even a universal, happening; and it is only the small sensitivity which ^{sees} ~~sees~~ events as ^{disconnected} ~~isolated~~ happenings. And because ^{we men} they are seen by us with the narrowest of interest, we act stupidly about them, whether they ^{befall us} ~~happen~~ directly to ~~oneself~~ or indirectly. ^{hear about them}

P. 30

~~Our schooling teaches us something of~~ We are taught the vast expanse of the globe but ^{gives us} ~~are given~~ no hint of the vast expanse of events. ^{we must then} ~~so~~ that we live in our mental relationships as ^{a primitive} ~~people~~ inhabiting a small isolatedly as ^{people living in a place and looking} ~~people living in a place and looking~~ upon it as ^{the center of the earth} ~~the center of the earth~~. We are so impressed by the world being so much larger than any one spot upon it, ~~but~~ we are careless about ^{as if they were just as small} ~~looking upon and treating events just as narrowly.~~ Which shows our thought and life-purposes to be just as ^{narrow} ~~isolated~~ islanded.

~~An event is much larger than our egotistic notions of it.~~

P. 31

To be experienced, a phenomena does not need to take place before ^{once} ~~your~~ very eyes. For whatever its distance ^{from a person} ~~from you~~ in space or time, its meaning will be real only so far as ^{this} ~~your~~ intelligence ^{or sensitivity} of perception can grasp it. And whether it happens now or took place a thousand years ago, it has the same reality; it is just as much a fact whether its time is now or of the past.

But we treat past events, when presented to us, as theory, as ~~though they were~~ ^{happenings} abstract, as though they had no reality when they ^{took place} ~~happened~~. To prick a finger with a needle means much more to us than the slaughter of the Canaanites by the hosts of Israel, ^{it bulks larger to us} the epic ^{as the work of history's pen} ~~murders~~ ^{massacres} of the Huguenots on St. Bartholomew's day, instigated by Catherine De Medici, ^{the} ~~or~~ any one of history's monstrous acts. ^{the} The average mind feels them ^{to be fantastic} ~~as it does a fantasy~~, ^{only one of history's monstrous acts does not seem to be} as something ephemeral and without concrete meaning ~~or reality~~ ^{or significance}.

to magnify it above
happening
or the brutal persecution of the
Quakers by the Puritan theocracy
of the English.

P. 32

Time and space play on us a trick of illusion, ^{causing us to} ~~because we~~ think ^{that because} an event happened so long ago or so far away, ~~so~~ it is not really true, ~~to us~~. But it must be said they lend a flavor of unreality only ~~on account~~ ^{to} of the dullness ^{invalid} of the perception. ~~How only that, and so long~~

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P. 33

So long as an event doesn't disturb ^{us} ~~one~~
~~where it happened yesterday or a thousand years ago~~
unpleasantly, whether it happens next door or
~~in another hemisphere~~
~~a thousand miles away~~, it ~~doesn't~~ awaken any ~~no~~
understanding. If we should read about it, it
only fills ^{our} ~~the~~ thoughts with morbid entertainment.
It becomes a sordid amusement, ^{matter} ~~material~~ for
~~chatter and gossip~~.

P. 34.

^{just}
~~that they are not imagined things~~
 To know that events are real, ^{the} makes ~~the~~
 interest and ~~the~~ learning more real. But the
 past tense and the remote distance ^{cause} ~~make~~ the
 average mind ^{to} confuse the reality of events
 with unreality. Therefore if the teaching of
 events in school is to be at all vivid and
 instructive, ~~only~~ their factual content and
 analysis should be given without ^{an emphasis} the entrance
^{upon} of the misleading elements which are time and
 space. Dates and distances interfere with
 grasp of meaning. Among immature mentalities,
 they make deficient the appreciation of
 immediate relationship.

P. 35

^{perhaps p. 7}
 In the instruction of the young, the facts
 themselves ^{should be given first} and ~~not their dates and distances~~
 should be given first. ^{The incidental elements which are} time and geographic
 location, ~~being incidental elements~~, should come
 later ^{as the student's mind becomes} and then by virtue of the student having
 had ^{greater intimacy of} ~~a deeper~~ contact with the events themselves.
 They will then be more readily remembered so
 that nothing is lost except that the dull mind
 will not like it because it disturbs a system,
^{because it} ~~It~~ calls for too much thought and effort.

P. 36

But should these considerations prevail upon
 us ^{as to} ~~Should the events we depict for our students~~
 continue to have the effect upon them of things seen from
 afar? ^{and by this means} ~~For our efforts must continue to be~~
 wasted for so long as events are not shown to the
 learner with all their compelling aspects placed in the

vivid here and now, they can only entertain
or be a source of boredom!

P. 36

entertainment or a source of boredom, be shown
compelling

in all their aspects before the eyes of the

viewer in the 'vivid' here and now.

As any knowledge is presented and developed,
the locating of it in the immediate would stir
every calibre of intellect, even the dullest, to
some experience of thought. Facts presented must
lead to some realism of experience before their
details fade from the mind. They must lead, if
they are to be more than passing impressions, to
some freshening of concept, some genuine wonder-
ment; they must stir the mind to clearer function-
ing.

P. 37

P. 38

^{teacher, whether of practical}
The liberal ~~and~~ ^{applied} arts, must do more
than just work towards technical efficiency,
must leave more than ^{a feeble memory} indifferent recollections
and theoretic impressions ^{in the minds of the students} behind. Otherwise,
the result of ^{his labors} ~~their presentation~~ is not ser-
viceable beyond an intellectual jabbering. The
value knowledge has is in the experience it
gives. But, ^{regularly} to cram the mind ~~regularly~~ with
dates and statistics does not promote a greater
of one's intellectual and emotional faculties,
experience, does not give entrance into meanings
of a personally usable nature. For dates, distan-
ces, ^{but} numerical equivalents, ^{made for a} ~~all~~ theoretical
consideration of events, ^{because they are immediately} do not enter into ^{one's} ~~the~~
^{outlooks upon himself in life, into the stand one takes towards himself in life,}
~~the outlook, the stand, the attitude,~~
^{into the attitude with which one assesses his deeds, acts,}
~~with which one personally observes and acts~~ (in
life.

(A6)

It is the qualitative reaction to a thing, then you
are saying by a. (1/2)

meaning to its quant. of eff.

The quant. ~~and~~ would have
(5) 1/2 1/2 1/2 1/2

no ~~exciting~~ within or

series that (you ~~to the masses~~)
1/2 1/2 1/2 1/2

energy or forms ~~increase~~

quantitative stands for us

The psychological
~~define~~ ~~as~~ ~~on~~ qualitative

(Reactions reaction & kinds of psychological
duration response
reactivity thing which forms over
is, or means of discernment

judgment ~~the~~ a superior place ~~and~~ the
1 - 2 1/2 1/2

would $\frac{1}{2}$ from and measurement
on $\frac{1}{2}$ from and measurement

subtle
extracts
Cults
purpose ~~section~~ psychological meaning
that it

~~The physical~~ The physical state
is a psychological construct.

Quantitative difference

The physical measurements which
indicate quantitative differences
~~quantitative~~ change in quantity

~~that is quantitative differences~~

in the ~~range~~ range of common
phenomena: ^{primarily} ~~are~~ ^{primarily} ~~are~~

place products of qualitative

~~The development~~

The quantitative aspect only

is a ~~real~~ stimulus to ~~the~~ qualitative

which seems a necessity ~~to~~ the ~~evolution~~ ~~progress~~

~~development~~ of them

~~These~~ psychological or

subjectively informing.

the mind receives ~~the~~ more or less

and the reaction is that ~~of~~ more or less

accordance with an infinite range

of possible actions appropriate

the immediate meaning of it
to ~~the~~ experience. no

infinite range ~~is~~ ^{the} qualitative

repeat & thinking: the pro

knowing is a physical compression

(having a ^{two 3rd} ~~evaluation~~ scheme.
of quality) which is apprehensive action
concretized in space-time form.
_{in the mind}

world of matter is related to the
mind.

In the world of mind, quantities
also prevail since the mind concerns quantities
but has quantitative sense in the

~~but, only quality prevails~~
~~that quality being considered~~
~~in the~~ reverse of possibility.

Revisiting of quality.

A thing is related
to it as a whole

state to the process of trying to study
Y 1 2 3 4 5

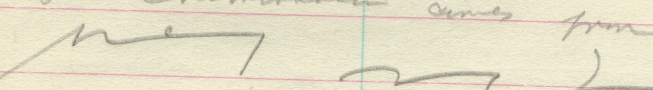
to fullness In this process, studying
is fullness 1 2 3 4 5

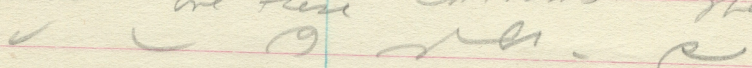
known


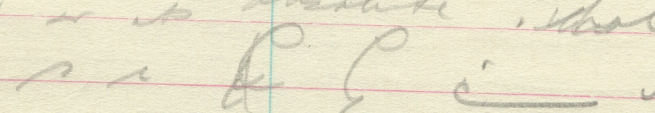
the stimuli are 1 2 3 4 5
necessary more stimuli
1 2 3 4 5

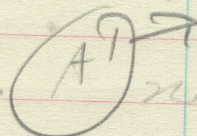
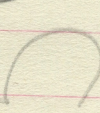

✓ 1 is vitality of completion.

Discrimination is the qualitative
reaction to contrasts.

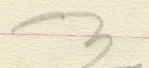
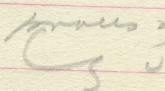
Discrimination comes from
many  contrasts

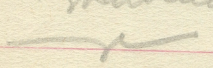
but what are these contrasts given in


the relation whole of
 multiplicity
strong or its absolute whole of


means. (A)  the multiplicity
in the rel  are not


separates but differences

consciousness in process
 

mutual
 stimulation toward and

ends.

all things attract and
c to go) repel to
the eye to see is to make sense.

To make sense is to make
fully conscious ^{or so} to make an end
of all relative ~~things~~ &
~~things~~ imperfect unreality.

And this end is indescribable.

in contrast to the ~~eye~~
encompassing Real +

(A1)

~~the universe~~

the universe is known

represents one
of a whole

of multiplicity — that is

mutually consuming

multitudes of \sqrt{n} consumers who do in reality,

not really consume each other.

that is exactly what is true
of consumers

in consuming — complexities in

make simplicity and simplicity in
the process

make complexities of the

same, the same everywhere

reality:

the process

to go in to distribution then

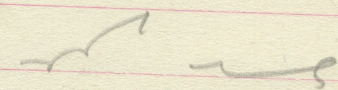
~~act~~ of evolution by ^{the} means
no. reserved ~~was~~
near to the ^{choice} ~~lot~~ of our restriction


~~was the~~ ultimate & the ultimate.

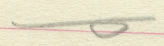
Back & forth - Simplicity ^{gas} was
complication & complication was
simplicity

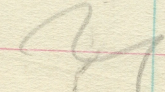
^{supplies energy}
until the freedom of will
is collapsed

becomes full energy & note the

transition - 

3 - γ - \bar{U} - 

-  - programs

1 - γ - \bar{U} -  - no possibly.

~~the~~

P. 192. Eddington

intelligence of comparisons.
the ~~intelligence~~ of ~~intelligence~~ or
to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

of ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

to ~~the~~ ~~intelligence~~ of ~~intelligence~~ or ~~intelligence~~.

4

but we have better no advantage
for us ~~as a sign~~ in bullbill.

I say it is ~~only~~ not it is no ~~kind of~~
this new ~~is~~ as better advantage to
devote oneself to psychological modernity than
~~other~~ creative of form and thus far amassing

2nd success
2nd day
one less, white
white white

~~White~~ ~~Psychological~~ ~~Form~~
White no ~~2~~

activity

No. merge percent of which

Money is poverty in the

sense that ~~it~~ transfers a
 general state, insecurity.

by giving ~~contact~~ releasing

apprehension.

is bound up
 quality has to be ^{some} subjective. And apper. has to do with the difference of the

series of the mind — of one way

never in a way

known objective — depending upon one objective
 concerning object. In it depend upon development of the
 observer; there is this subjective factor
 (what quantity and quality)

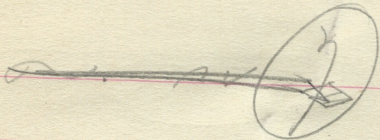
represented in his observation

Quality has also to do with

is the apperception? the objective as well as the subjective

exists as well as the process of subjective cognition

(A) truly the objective object is put before us according to what he is as subject

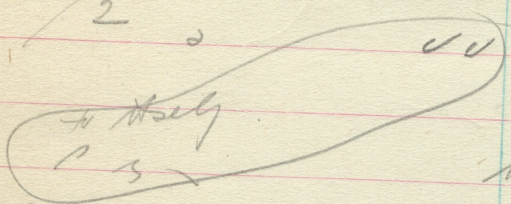


There is more sun or elephant than
3, — 0 3, 2

Does not see what it is to itself what
it sells

2

44

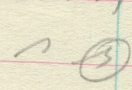


he sells

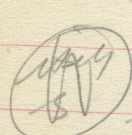


Good what it sells according to its
size 3, 2, 1

3, 2, 1



3, 2, 1 and it



qualitative

- 9 -

Observation is identification. Perception
is conception and conception judgment.

The indivisible function observes,
identifies, and interprets. The act
is one activity. The last operation
of judging is the first operation

Everything the perception
sees is automatically adapted to
the light of its thought-impulse.

It is according to its clarity that
things are seen. How the
observing is performed, so is
the knowing.

The mul the relative ~~is~~not separations
but differ consciousness in a process of ~~mat~~nal
stimulation he end. All things attract and
repel to stir, to stir is to make conscious. To
make conscious is to make fully conscious so as to
make an end of all that is unreality in contrast to
the everlasting real.